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Transfiguration A.D. 1997

THE ANGLICAN DIGEST

ISSN 0003-3278

Vol. 39, No. 4

Printed in the U.S.A.

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The Anglican Digest is published bimonthly by SPEAK, the Society for Promoting and Encouraging the Arts and Knowledge (of the Anglican Communion) at Eureka Springs, Arkansas. Board of Trustees: Chairman, The Rt. Rev. Edward L. Salmon, Jr.; Vice-Chairman, The Rev. Canon James P. DeWolfe Jr., Fort Worth, Texas; William L. Atwood, Kansas City, Missouri; The Rt. Rev. John C. Buchanan, Kansas City, Missouri; Dr. Jacqueline Douglas, Fayetteville, Arkansas; The Most Rev. Reginald Hollis, New Smyrna Beach, Florida; The Rt. Rev. Gethin B. Hughes, San Diego, California; William S. Pritchard, Jr., Birmingham, Alabama; Ann Cady Scott, St. Louis, Missouri.

The Anglican Digest is sent to anyone who desires to receive it. TAD is supported solely by contributions and a limited number of advertisements of organizations which, like TAD, seek to serve the Anglican Communion. Opinions expressed in articles in *The Anglican Digest* are those of the authors and do not necessarily represent those of its Board of Trustees.

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FROM THE EDITOR

This issue of TAD brings you news of the 4th Annual Digest/Anglican Institute Conference in Birmingham. The front cover (photo by David Arn) pictures our featured speakers: Alister McGrath, Fleming Rutledge, Lord Runcie, Gareth Jones, Diogenes Allen, N. T. Wright, Bishop Salmon, Guy Lytle, and John Koenig. The content of this "fortuitous conjunction" actually exceeded our expectations, and we know you will enjoy reading about these presentations.

This summer issue also includes a number of Church cartoons by the Rev. William P. McLemore from his new collection. All net proceeds from the book will be deposited in the Episcopal Discretionary Fund to assist with community and church needs in Bullock and Russell Counties, Alabama. \$4.75 (+\$1 shipping) to POB 3319, Phenix City, AL 36868.

We trust that you will enjoy this issue of *The Anglican Digest* as much as we have enjoyed putting it together for you.

C. Frederick Barbee

FORTUITOUS CONJUNCTION: THE TRUTH ABOUT JESUS

IT WAS A "fortuitous conjunction"—Easter-tide in Birmingham, Alabama (a city that knows the redemptive power of God), a gathering of discerning Christians, and the Holy Spirit. It was a mighty "fortuitous conjunction."

This term was given by the 102d Archbishop of Canterbury, Lord Runcie, in his banquet address to the Anglican Institute & Anglican Digest's Conference on *The Truth About Jesus*. It is an apt description of the historic event, April 9th to 12th. The time and place were just right for the conference's open and enthusiastic inquiry. Well over five hundred participants came from the far corners of the world—from Nigeria to Australia, from Olympia, Washington to Opelika, Alabama—seeking a word of truth.

The conference was held at the Cathedral Church of the Advent, home parish of *The Anglican Digest* and the cathedral of the Diocese of Alabama. It was the fourth in an annual series presented by the Anglican Institute, whose home parish is Grace Church, Colorado Springs, Colorado. This particular

conference drew distinguished scholars and theologians from the worldwide Church and was designed to be a challenge to the Jesus Seminar, the claims of which call into question the veracity of the Gospel. The goal was to build a case for the truly historic Jesus, the Jesus of both history and faith, of both man and God. The opening service of Evensong with an engaging sermon by Dr. Gareth Jones of the University of Wales, conference chaplain and preacher, set the stage for the worship and affirmation of the Living Lord.

The first speaker was the Very Reverend N. T. Wright, Dean of Lichfield Cathedral. Dr. Wright affirmed the quest for the historical Jesus, calling it both necessary and non-negotiable. He admonished Christians not to become complacent in their faith by professing an "effortless superiority" as if we have nothing to learn. Quoting Ernst Käsemann, Dr. Wright said, "When the Church abandons the quest, this creates a vacuum which other groups can fill with their own idolatry." Not to search history for clues about the identity of Jesus is tantamount to separating the world from its Creator, to splitting apart the sacred and the secular. "We who believe so intensely in the Incarnation of Jesus," Wright said, "must deal

with the flesh of His earthly existence, an existence in ancient Palestine at the beginning of the first century." This requires a quest into history, but N. T. Wright assured us that being a quester means being a disciple, and all disciples have heard their Lord say, "Be not afraid."

Principal Alister McGrath of Wycliffe Hall, Oxford, affirmed Dr. Wright's statement that the God who would not show His face to Moses has shown His face to us on the Cross, wounded for the world's pain. Dr. McGrath contended that Christians have no right to change this truth about Jesus. He is like no other man, His followers are like no other people. While our culture would tell us that we have choices in the world, that we have the power to accept what we wish and that we can change what we do not like, Dr. McGrath reminded his hearers that we have been given something, entrusted with something, we must not change. "We are asked to be faithful; we do not have the right to change who Jesus is."

Alister McGrath went on to say, "We are under great pressure to homogenize Christianity, to make it fit other molds, but Christianity has three distinct doctrines (Incarnation, Resurrection, and the

Trinity) which will not bend. Christianity is a unique and delicate ecosystem which once disturbed can only be put back together with great difficulty." Telling the unaltered truth of the uniqueness of Christianity is a matter of morality for Principal McGrath. He said, "It is time to re-discover the sense of wonder at the person of Jesus, God His Father and the Gospel. The Gospel is ours not to master but ours to treasure. The challenge is to communicate the Gospel, not to change it. It is our responsibility to those in the past who gave it to us and to those who are waiting to receive it in the future."

Many challenges were articulated throughout the three day conference, like the one from Dr. John Koenig, subdean of General Seminary, against the Jesus Seminar's doubts about the Lord's Supper, or one coming from the Very Reverend Guy Lytle, Dean of Sewanee's School of Theology, who called the Church to remember Jesus in the support and renewal of clergy.

The Reverend Fleming Rutledge renounced the shallow thinking of those who wish to push the Cross, the central marker of Jesus Christ's identity, to the periphery. She said, "The Cross of Christ is the touchstone of faith. It

is typical of American Christianity to push the Cross away and boost ourselves up." After a thorough and moving discourse on the meaning of the Cross, Mrs. Rutledge challenged today's preachers to a bold proclamation of the Cross, lacking in Episcopal pulpits today.

Bishop Salmon of the Diocese of South Carolina issued a challenge for the Church to answer God's judgment. He termed this challenge "an opportunity for the new millennium." Bishop Salmon said, "This culture is not friendly to the Church. The American academy is antagonistic to Christianity. The Church is being silenced. The old way of doing business won't work. These are the challenges of a new day and age. What are we going to do to be faithful?"

The Reverend Walter Eversley, pictured here, Professor of Theology at Virginia Seminary, brought



the most direct blow to the work of the Jesus Seminar. "If the Jesus of the Jesus Seminar must be disinterred from ancient manuscripts, no Spirit is at work in their world!" In his lecture on 'Jesus and the Culture,' Eversley contended that literacy is not a prerequisite to holiness. "The Jesus Seminar has too high a dependence on documents. Our tradition is not simply textual." Music, art and prayer can bring us in touch with the dynamic Jesus. The quest for Him will take us not only through books, but also through these media as well.

As the closing speaker of the conference, Professor Diogenes Allen of Princeton Theological Seminary, stated eloquently, "The person who does not seek in the quest for what is worth having, being or becoming has lost his life. After all is said and done, the quest is the focus of being human." This was, indeed, the focus of the Anglican Institute's conference.

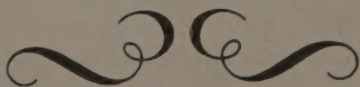
Professor Allen concluded, "In Jesus' death, He takes into Himself the consequences of our evil. God takes our rejection and turns it into something holy. God takes murder and makes it sacrifice. God is able to do this. What are we going to do? We cannot get rid of Him; God can take anything into Himself. The cross shows us that in God, sin and love coincide and are

redeemed. Without the resurrection, we have to content ourselves with wisdom and speculation only; we can do nothing but dream. I need certainty. That certainty is faith. Hold fast to the resurrection. Suspend yourself from heaven; don't rest yourself on earth. We can either stand on our own feet, or be suspended from heaven, attached to the Living Lord." That Living Lord is the true Jesus.

—The Reverend Canon
Susan P. Sloan
Canon for Mission and Outreach
Cathedral Church of the Advent
Birmingham, Alabama

CONFERENCE BOOK

THIS IS AN excellent time to become a member of the Episcopal Book Club. Books by Gareth Jones and N. T. Wright are current selections of the EBC. *The Truth About Jesus*, which is the winter selection, will be a collection of all the lectures presented at the Birmingham conference. Four outstanding books for \$39.00. See pages 34–37 for details.



AND ON TO COLORADO SPRINGS . . .



Photo credit: The Colorado Springs
Convention and Visitors Bureau

The 1998 Anglican Digest/Anglican Institute Conference will be held April 22–25 in Colorado Springs, Colorado, and will be hosted by Grace Church. The theme, following from the Birmingham meeting, will be "The Bible." Watch the *Digest* for further information.

TRANSFIGURATION

When we told you about the power and coming of our Lord Jesus Christ, we were not slavishly repeating cleverly invented myths; no, we had seen his majesty with our own eyes. He was honoured and glorified by God the Father, when a voice came to him from the transcendent Glory, 'This is my Son, the Beloved, he enjoys my favour.' [II Peter 1.16-17]

The festival of the Transfiguration probably originated in the East as early as the 6th century. By the 8th century, when Saint John of Damascus composed verses celebrating the day, it had become one of the twelve great festivals of the Orthodox calendar. Because it was calculated that the Transfiguration happened forty days before the Crucifixion, commemorated on the Feast of the Exaltation of the Cross on 13 (14) September, the festival was fixed on 6 August. Although observed in the West, it did not become widely popular until the 12th century, when the eighth abbot of the monastery of Cluny composed an Office and a Mass for the festival, and it was celebrated in Benedictine and Augustinian communities. It became a feast of the universal Church in the 15th century.

—The Rev. Richard Cornish Martin
Church of the Advent, Boston



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TRIALS & TESTINGS

WORLD WAR II AND THE CONGREGATION OF ST. MARY'S CHURCH IN LOS ANGELES

WE HAD JUST come out of the church after the first service, and people were already going in for the second one. It was Sunday morning, December 7, 1941. A man rushed onto the patio and told us that the Japanese had bombed Pearl Harbor.

We were stunned. We couldn't believe it. We didn't know what to do.

My father, John Misao Yamazaki, was the vicar of St. Mary's Japanese Mission in Los Angeles,



and I was the six-months-ordained deacon assisting him. My father went into the church to preside at the second service, during which he had to inform the congregation of the Japanese attack. I went into the rectory and took phone calls that flooded in throughout the day.

Later that evening, we learned that some of our leaders in the Japanese community had been taken into custody by the FBI as suspicious aliens. It was unbelievable. With the next day came the freezing of the Japanese banks and the beginning of the rumors. Our children went to school and our parents went to work—and they faced all that happened at work and school that day.

As far as school was concerned, the Fair Play Committee, which had been founded in Berkeley, had already contacted the Board of Education in Los Angeles. By the time the children got to school that morning, instructions had been issued to the teachers, and they told their classes, "Don't forget that there are amongst us American children of Japanese ancestry; please remember that they are fellow Americans." That helped to avoid some difficulties.

At work, the situation varied. Some people were very cordial; in other cases people were not so



kind. As far as our neighborhoods were concerned, our neighbors seemed to understand what we were going through. But no one could stop the rumors. They were wild. One persistent rumor, that later proved true, was that we would all be evacuated from our homes.

On February 19, 1942, President Roosevelt issued Executive Order 9066 saying that we would be evacuated from our homes. I phoned my fiancée, Margaret Fumi Ota, who was working in San Francisco. I told her, "If we're separated, you might find somebody else. Or I might find somebody else." So we decided to be married right away. Margaret came to Los Angeles on Washington's Birthday and on March 1 we were married.

Those months after Pearl Har-

bor were anxious times for our community. St. Mary's Church had long been a center for not just our own members, but all Japanese people living in what was known as the Uptown Community. People kept coming to the church to ask questions, check out rumors, and meet each other. We tried to be helpful and calming, but it was a terrible time.

We got the word on April 22 that Executive Order 9066 would go into effect the next day. St. Mary's Church was declared the embarkation point for the Uptown area. Everyone of Japanese ancestry in that area was to report to the church on April 23 or 24 to prepare for the evacuation. We could take with us only bedding and linens, a small amount of clothing, dishes and cutlery for each family member, and "essential personal effects." That was all.

Knowing that I would miss my June date for ordination to the priesthood, and fearing that our group would be separated and would need the ministrations of more than one priest, Bishop Stevens hurried up my ordination so that I became priest on April 17 before we were evacuated.

We were promised that the people of St. Mary's Church would not be separated, and that was true at the beginning. We were sent to the

Assembly Center at Santa Anita Race Track. There were 18,000 people sent there in all. But by October, we were all dispersed to various inland locations, and St. Mary's people were split. One contingent, including my father, was sent to Jerome War Relocation Center in the delta of Arkansas. I accompanied another group that was sent to the Gila War Relocation center in the parched desert of Arizona.

Our primary role as priests in Santa Anita and in the two later camps was pastoral, and of course, not just toward our own people but to anyone in the camp. We were comforted in the knowledge that Episcopalians back in Los Angeles were caring for us. Many people, clergy and lay, came to visit us. Bishop Stevens assigned his Canon to "take care" of St. Mary's Church while we were gone. Throughout the war, various clergy were assigned to the church, to live in and protect the rectory. Some people from nearby congregations were encouraged to worship there, keeping St. Mary's alive. Despite the risk, many wrote to us. Their letters were watched by the Post Office and they were labeled "Jap lovers."

In the camps, life was very hard, without question. A family had a space eight feet by 20 feet. Family

life was curtailed. There was a common mess hall, common latrines, common everything. Camp life was very destructive to the cherished relationships between parents and children. Older people, used to working long hours and centering their life around the home, couldn't adjust easily to this different way of living. For their children, high school age and older, there were new opportunities, which also meant separation from their families.

When the war was finally over, and the camps were closed, people came back to Los Angeles, but it was a different Los Angeles. Their property in the Uptown area was mostly gone, and they had no businesses. Many of them had no places to stay. Margaret and I and our young son were living at the rectory with my parents. We opened our doors as a temporary hostel.



Essentially, everyone was starting again from scratch, which was especially hard because they were now dispersed so far from their community center. St. Mary's remained a focal point for them, however, and many continued to come regularly to the parish. Many who weren't church members also came, even from great distances, to cultural and community events. My father was made diocesan missionary to the Japanese, wherever they were, and I was appointed vicar of St. Mary's.

Our diocesan brothers and sisters again came to our aid. With their help, we began developing a curriculum, including Bible study, music, arts, cooking, and grammar. That was the beginning of St. Mary's summer vacation program, which brought people from all over the diocese to help with our young people and in turn to help and learn themselves.

Meanwhile, we were wondering how our church would ever grow, with our Japanese congregation so scattered and our neighborhood so changed. Our young people went door-to-door to invite people to join the summer program. Pretty soon, we had blacks and browns and whites as well as our nucleus of Japanese Americans. And they began to ask, "Can we come to St. Mary's on Sunday too?" That was

the beginning of the new St. Mary's.

With determination, the church grew. Eight years after our return from the camps, St. Mary's became a self-supporting congregation and in 1956 became a parish. It was our expression of thanksgiving to God and to the people of God over the years from 1907, when St. Mary's was founded. These were times of trial and testings, but they were minor when compared with the trials and testing which Jesus endured for us.

—The Rev. Canon John Yamazaki

This article appeared in a longer form in Crossings, Karen D'Entremont, editor, and, in turn, taken from a chapter of As We Remember, the centennial publication of the Diocese of Los Angeles, Ruth Nicastro, editor.



CHURCH GROWTH

PLENE ESSE

Far from losing people, the Anglican Communion worldwide is growing at the rate of about 900 people per day. This accounted for just under two percent of the total growth of Christianity.

The worldwide Communion figure in 1960 was 41 million. It is estimated to grow to 58 million by the year 2010, a growth of 18 percent.

This is a low rate of growth compared to other Churches, but Brierley comments that at least it is growth, unlike the Lutheran Church, which actually declined in numerical terms.

—Church of England Newspaper

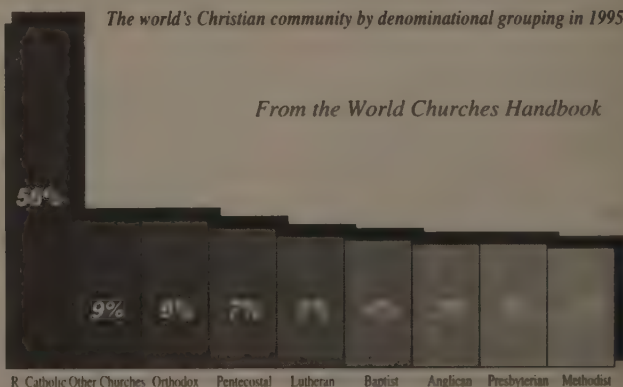
Anglican spirituality is a profoundly pastoral spirituality by way of George Herbert and the Caroline divines, the folk of the *Via Media*: the very real sin and guilt acknowledged, and the grace and justification, rolled into a newness that could only be of God.

Perhaps the grim reality of sin and guilt are too much for this dangerous age, and therefore best left to the ministration of the few consummate pastors. This pastor, however, misses the Prayer of Humble Access (BCP, p. 337) as it voices the *Plene Esse* ("of the essence") of Anglican spirituality.

—The Rt. Rev Richard Schimpkfy,
Diocese of El Camino Real

The world's Christian community by denominational grouping in 1995

From the World Churches Handbook



THE GOSPEL OF TRANSFIGURATION

The Transfiguration does not belong to the central core of the gospel. The apostolic Kerygma did not, so far as we know, include it; and it would be hard for Christians to claim that the salvation of humankind could not be wrought without it. But it stands as a gateway to the saving events of the gospel, and is as a mirror in which the Christian mystery is seen in its unity. Here we perceive that the living and the dead are one in Christ, that the old covenant and the new are inseparable, that the cross and the glory are of one.

"The Transfiguration," wrote F. D. Maurice, "has lived on through ages, and shed its light upon all ages. . . . In the light of that countenance which was altered, of that raiment which was white and glistening, all human countenances have acquired a brightness, all common things have been transfigured." So great is the impact of theology upon language that the word "transfigure," drawn from a biblical story to which scant attention is often paid, has entered into the practical vocabulary of the Christian life.

To Christians, suffering is transfigured. Karl Barth wrote:

"Our tribulation, without ceasing to be tribulation, is transformed. We must suffer, as we suffered before, but our suffering is no longer a passive perplexity . . . but is transformed into a pain which is fruitful, creative, full of power and promise. . . . The road which is impassable has been made known to us in the crucified and risen Lord."

To Christians, knowledge is transfigured. The knowledge of the world and its forces may be used for the service of human pride and human destruction, or else for the unfolding of God's truth and the enlarging of God's worship.

To Christians, the world is transfigured. Liberated from its dominance they discover it afresh as the scene both of divine judgment and of divine renewal within the new creation of Christ. The measure in which they accept the judgment is the measure in which they discern, in the face of every calamity, the divine renewal in the raising of the dead.

Archbishop Michael Ramsey in
To Believe Is To Pray, (Cowley),
available from The Anglican
Bookstore 1-800-572-7929



PRESENCE

THE SMALL, BUT wonderful book entitled *The Practice of the Presence of God* contains the thoughts and letters of a holy man, Brother Lawrence of the Resurrection. As one "means to attaining the presence of God," Brother Lawrence suggests the use of short prayers. One such prayer is: "Lord, make my heart like yours." I have prayed this prayer. And I know that if you pray this prayer with faith, you will experience a miracle. You will be given a new heart. The heart of Christ cannot but grant the desire of a heart to be more like His.

—Ann Gonzales, Parishioner, Trinity Church, Baton Rouge, Louisiana



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GALILEE

Up where the great dim mountain silently
Received the chrisom of the evening dew
The Master turned, the busy day worn through
And left the borders of the darkening sea.
Alone He prayed. O listening Galilee
What prayers are those that thrilled thy midnight blue?
Could He who the Eternal Father knew
Feel the poor wants of our humanity?
Could He who filled the hungry pray for bread,
Or need fresh strength to meet the coming day?
Is there a shadow of that crucial dread
That lay upon Him in Gethsemane?
We only know, the Saviour knelt and prayed
We only ask—Lord, teach us how to pray.

—The Transfiguration Quarterly
Cincinnati, Ohio

No fudging about it . .

A GOOD WORD ABOUT ANGLICAN CHRISTIANITY

“How can you feel kindly toward the Episcopalians?” they ask me. “Don’t you know that the Anglican Church started when King Henry VIII wanted another wife and the Pope wouldn’t agree, so the king started his own Church?”

* * *

Although I feel no personal need to leave the Churches of Christ in which I was born and reared, and where God has placed me for service, I find Anglicanism very appealing. Not because of the popular caricature stated above, but in spite of it. The truth is that Henry did “kick out” the Pope—but the English had tried to do that for 500 years before Henry VIII came along.

I share some personal, positive thoughts for whatever they might be worth.

My roots are planted deep in the soil of Great Britain. English Fudges go back to the twelfth century, and their predecessors, the Fulchers, appear in “The Domesday Book” of William the Con-

queror.

The self-identity of Anglicans as nothing but “the church” fits my anti-sectarian impulses. I was powerfully moved, when visiting Canterbury Cathedral a few years ago, to see the service leaflet with the name “Cathedral Church of Christ, Canterbury,” and, upon visiting the scene of Thomas Gray’s “Elegy Written in a Country Churchyard,” to discover the name of the church to be “The Church of Christ at Stoke Poges.”

Anglicans do not claim to be the true church in an exclusive sense, but they do profess to be nothing other than the Church established in the British Isles by Christian missionaries during the earliest centuries: the Church which has been there—through thick and thin—ever since.

Anglicanism’s fairly successful attempt to bring together the best of things both Catholic and Protestant resonates with my longing for Christian unity, as well as with my personal ambition (as Alexander Campbell once put it) to “adorn my hat with feathers plucked from birds of many colors.” Most Protestant churches would be enriched by a hearty dose of Anglican liturgy—and few Protestants have a better statement of Reformation principles at their disposal than those reflected

in the Thirty-Nine Articles in the Book of Common Prayer. (Nor do I know of *any* church which regularly reads more from the Bible, Sunday after Sunday, than the Churches of Anglicanism.)

Because Anglicanism has such solid historical, liturgical and credal footings (not perfect, of course, nor above room for criticism), it can safely open the windows to winds of spiritual renewal (whether Oxfordian, Methodistic or Charismatic) without fearing that the house will blow away. And, because the Eucharist, or Lord's Supper, is the primary act of worship every Lord's Day—utilizing profoundly meaningful language contained in the Book of Common Prayer—one can expect a Scripture-filled and God-centered worship each week, regardless of the quality or even the faith of the preacher.

In its best moments, Anglicanism remembers what historical Christianity rightly proclaims in both Gospel and doctrine, the moral life to which that calls us, what it means to live holistically in God's world, and how to be "Christian" in all that we do. Here one thinks easily of C.S. Lewis, J.I. Packer, John Stott, John W. Wenham and others. Unfortunately, the media do not focus on that best part but rather on the aberrations—renegade clergy whose

shenanigans and pronouncements embarrass the great host of Episcopal laity, clergy and other bishops who believe and proclaim the Gospel and attempt to live their lives before God in response to it.

So down with stereotypes and caricatures, and up with fairness for all—including the misunderstood Episcopalians and Anglicans. And the next time I hear someone "beating up" on your church, I'll try to put in a good word for it as well.

—Edward Fudge
Houston, Texas



"I guess the rector was anxious
to begin his vacation!"

IN DEFENCE OF C. S. LEWIS

Those like Elizabeth Anscombe, Austin Farrer and A. D. Nuttall, who have taken the trouble to test Lewis's arguments by his own criteria, usually treat his ethical conservatism with respect. It would surprise a good many of his detractors to know just how far the argument of, for instance, Alasdair MacIntyre's magisterial *After Virtue* is anticipated by Lewis in *The Abolition of Man*—a book which Hooper makes prominent, and which Nuttall in 1984 thought sufficient proof that, though the "intelligentsia does not yet know it, subjectivism lies dead."

Given the authority of Lewis's philosophical opinions, his distinction as a literary scholar, and his abiding popularity as a children's writer, it seems likely that there must be some non-intellectual reason for his poor standing among intellectuals. *The most probable is his frank profession of Christianity.* But the caricature of Lewis as a bow-wow evangelist is crudely partial.

Stephen Logan in *Times Literary Supplement* (London)

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From the Editor and the Dean

THE MYTH OF 'POST- MODERNISM'

There is this tremendous pressure on the Church to go along with the idea that we are living in a 'post-modern' age. That is to say, we are living in an age in which *Enlightenment* or 'modern' ways of thinking no longer apply. 'Post-modernism' is a collection of ideas that announces the demise of sequential, logical, scientific thinking associated with Western thought. In such a chaotic, chancy universe, the only truth is what 'I' happen to believe at a particular time and in a particular place. Remember the Superman character "Bizarro"? He is the fitting icon for a 'post-modern' view of things.

It is puzzling that Christian thinkers, from the least of them to the greatest, seem to have accepted this set of ideas with scarcely a reservation! Conservative Christians have embraced post-modernism opportunistically in order to argue for miracle and the non-rational. They say if nothing is verifiable, then *anything* might be true. Including the Biblical miracles. Liberal Christians, on the other hand, have embraced post-

modernism because it blows up the possibility of absolutes. Suddenly, This Summer—everyone is a post-modernist!

Europeans wonder at the enthusiasm with which the 'North Americans' have caught the wave, this wave which issues from a few French philosophers who are regarded quite differently *over there*. Jürgen Moltmann, the German theologian, describes the problem: "Some call it 'post-modern', when they give up their interest in the common future of humanity, withdrawing into their own histories and calling everything relative. . . . This dismantling of community is the 'coming anarchy' and the most certain way to destruction." (Sermon on Hope, 1994, page 5)

There are at least three fallacies in the Church's rush to 'post-modernism':

1. It ignores the Christian character of the early 18th Century Enlightenment in England and northern Europe. The first 'modernists', like Locke, Leibniz, and Lessing, were thinking out of a consciously Christian ~~view of the world~~. They protested certain forms of tradition, but affirmed Biblical liberty in the sense of Galatians 5:1.
2. Reason and faith are not polar

opposites. Human reason cannot penetrate the mystery of salvation, nor is it unhelpful in thinking about that mystery. If we no longer believe in the possibilities of reason, then we give up theology and become anti-intellectual. This has been a danger in 'Spirit' movements of every era. It is extremely questionable to affirm a renewal movement on the basis that it coincides with post-modern absolute subjectivity. In that case, who or what will test the spirits? (1 John 4:1)

3. The human problem of sin, ours and yours, is a constant. It has not given way, nor diminished in volume. Sin is pre-modern, post-modern, and modern. We know this with our eyes and our ears, and also from our history. On Good Friday, everyone voted for Barabbas. There were no exceptions. Because the core problem of being human has not changed, the core responses to it among the philosophies and religions of the world need to be weighed against one standard: Do they attend to the problem of sin?

We are not so worried by post-modernism itself, as by the capitu-

lation it has won in nearly every circle of Christians we observe. This seems to be the new *idée fixe* among us: the Church is living in a post-modern age.

Contrariwise, post-modernism could be a passing trend, sort of like Dadaism in the 1920s. When the tide has gone out, will we be able to pick up again where we were, and understand Christianity, and in particular Anglican Christianity, in its true position *vis à vis* the modern world?

Is the emperor wearing any clothes?

—The Very Rev. Paul F. M. Zahl,
Dean of Birmingham (U.S.) and
The Rev. C. Frederick Barbee,
Editor of TAD



Fifth in a series on *The Articles of Religion*

BEDROCK BASICS

Pluralism is defined as the acceptance of the presence of many sects without any hope or expectation that a) there will be any union or b) that any one group represents the Truth as regards its differences with any other group. By the end of the sixteenth century, Europe was a self-consciously heterogeneous patchwork of various Protestant and Roman Catholic states. The American spiritual landscape at the beginning of the nineteenth century was a colorful mosaic of varying religious sentiments and convictions. Religious America today is more a mosaic than a melting pot.

In 1801, "Grumpy Church of England Missionary Charles Woodmason" tried to preach to his modest congregation. Much to his chagrin, "Scottish Presbyterians had hired lawless ruffians to insult him—which they did. . . Once he counted fifty-seven dogs that they set to fighting under the windows where he held services." In America, pluralism meant that "free enterprise had come to the world of religion."

Pluralism is exhilarating—with limits. But "the bewildering array of religious options in the new nation heightened the sense that something had gone awry." America had produced an almost level playing field, but there also seemed to be no recognizable rules, except maybe *caveat emptor*. How were Episcopalians to relate to this array gone awry? To whom does one extend the right hand of fellowship and to whom does one ex-

tend a gospel tract?

It has been said that Christianity started out in Palestine as a fellowship, moved to Greece and became a philosophy, moved to Italy and became an institution, moved to Europe and became a culture, came to America and became an enterprise. While that truth has always seemed unseemly, it has never seemed more true. Words like "marketing" are becoming part of the Episcopal dictionary.

Between the years 1534 (when Henry VIII first broke with Rome) and 1571 (when *The Articles* were finally adopted), no less than eight separate sets of "articles" defining the "new faith" were articulated. At first, the new faith looked a lot like the old; the main difference being ecclesiology, not theology. But, ultimately, the driving force of the English Reformation was theology, not ecclesiology. Over those four decades, a unique ap-

proach to the Christian Faith emerged. Just one year after the break with Rome, the King's chaplain, Thomas Starkey, wrote "An Exhortation to Unity and Obedience", in which he commended a "midway between papism and radicalism." How was this "unity and obedience," to be achieved? The church apparently believed that a significant part of the answer was in establishing some form of doctrinal conformity. The full title of *The Articles* is instructive at this point: *Articles Agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London in the year 1562, for the avoiding of diversities of opinions and for the establishing of Consent touching true religion.*

Reflecting on the pluralism of America in the early nineteenth century, Alexis de Tocqueville noted that the genius of American religion was in "respecting all democratic tendencies not absolutely contrary to herself, and by making use of several of them for her own purposes. Religion sustains a successful struggle with that spirit of individual independence which is her most dangerous opponent."

"The first object, and one of the principle advantages of religion is to furnish to each of these fundamental questions a solution which

is at once clear, precise, intelligible to the mass of mankind, and lasting." *(emphasis added)* Perplexed Episcopalians could turn to *The Articles* and find in them clarity amidst confusion, precision amidst ambiguity and obfuscation, intelligence amidst rhetoric, and endurance amidst fadism: in short, just the sort of religion de Tocqueville commended.

It is true that the forces of spiritual renewal unleashed during the Great Awakening had created a façade of unity based on shared enthusiasms. But by the early nineteenth century, reality crashed in. "While the rhetoric of unity was omnipresent in American churches, centrifugal forces had never been more acute. . . . Between 1800 and 1830 a wildly diverse religious culture made both denominational identity and authority fragile creations. Outside of the face-to-face discipline exercised in local churches, many denominations maintained their authority only by seldom exercising it."

If early nineteenth century America presented a daunting array of alternatives, late twentieth century America is even more diverse. In the 1950s, only 4% of the average congregation's members had grown up in other denominations. Now that figure is over

40%. Churchgoers have largely lost the common heritage that used to unify congregation's. There is greater diversity of belief within most congregations today than there used to be between denominations. According to a report prepared by the Princeton Religion Research Center, Episcopalians are, per capita, the largest group of "switchers" of any denomination, switching at a rate higher than any other denomination. The most prominent reason given for switching was a preference for "the religious stance of another church." When asked what mainline denominations can do to strengthen their position in the religious "market" of the times, Lyle Schaller advised, "Do not apologize for a distinctive belief system."

How would reaffirming *The Articles* help the church with the

challenges of Pluralism? Because the bedrock basics of the Christian Faith are articulated there, answering the question of what constitutes a "true" church, one with whom we as Anglicans can share fellowship. A reaffirmation of *The Articles* would clearly articulate our distinctiveness.

As the nascent Episcopal Church was learning to survive, compete, and indeed flourish in the pluralism of a "new world," *The Articles* became a collective basis for discussion, dialogue, and decision with other Christian bodies. They provided—and still provide—Episcopalians with a rule and guide at once Protestant in theology and Catholic in application.

—The Rev. Dr. Samuel Pascoe
Grace Church
Orange Park, Florida



CANTERBURY



YORK

Coats of Arms of the two provinces of the Church of England.



I WILL CALL UPON GOD . . .
IN THE EVENING AND
MORNING AND AT
NOON-DAY . . . AND HE
SHALL HEAR MY VOICE

SPLENDID RESOURCES

It is no secret that Anglicans are not normally systematizers. As TAD does not tire of saying, this lack of systematic rigor in our tradition is both a blessing and a curse. It is a blessing when it suggests a sincere open-mindedness, a resistance to tying things up too tightly. As Elizabeth I said, "We will not build windows into men's souls". It is a curse, however, when we fail to do justice in our theology to the beating heart of Christianity, which is Christ and His work of salvation.

This is why we would like to recommend to our readers two of the too few truly systematic works on theology ever attempted by scholars of our Communion. Because both books were written as commentaries on the Thirty-Nine Articles, they can provide splendid enhancement to Dr. Pascoe's re-

cent pieces in the Digest. They are:

Edward Arthur Litton's
Introduction to Dogmatic Theology
Originally published in two
parts, 1882 and 1892;
Re-published in 1960 by James
Clarke & Co., Ltd., London

W. H. Griffith-Thomas,
Principles of Theology
Originally published 1930
Re-published in 1978 by Vine
Books, London

Both books can be found second-hand and in almost all university and seminary libraries. The Griffith-Thomas is periodically re-published in England. But these great books do exist! They have never been surpassed as works of Anglican theology. We would love to kindle a brushfire that might result in their being read and consulted again.

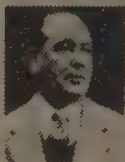
—The Editor

Books by and about C. S. Lewis



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Canadian residents add 7% GST or 15% HST to total remittance

"DO YOU REMEMBER?"

Twenty five years ago, two small congregations merged in Dallas. A few weekends ago, I returned to that congregation for a reunion. Former members of the church came hundreds of miles to be at that celebration. I had the opportunity to visit with people I had not seen in over two decades. I was curious as to what part of our life together they would remember most.

One by one, folks came to me with these comments: *"You married us and baptized our children."* Others asked, *"Do you remember that sermon or teaching you did?"* One woman reminded me, *"We moved to Dallas. I had never moved in my entire life. You and this parish did so much to help us make Dallas our home."*

I began to do some of my own reminiscing. *"Do you remember the program we did 'Celebrating Lent'?"* I received blank looks. *"Remember, we did different pot-luck dinner theme nights?"* There were even more blank looks. *"Well, what about our 'Decade Plan'? We were going to get everyone in the parish involved?"* The blank looks continued.

I carried on with my litany of "brilliant ideas" which had con-

sumed my time and energy. They continued to be met with vacant eyes twenty years later. The programs that had been a source of pride for me with my peers were simply not a part of the congregation's collective memory. They had their own litany.

"Do you remember when you came to the hospital to baptize our baby?", one couple asked. A man showed me the back of one of my calling cards that I had given him two decades ago. I had written the Serenity Prayer on it for him. He was still carrying it in his wallet. A woman brought out a copy of an article she had kept for this same time period. It had helped her through her divorce.

That which had made a difference in the lives of people I served was not my brilliant program ideas, strategic plans, or my efforts to impress them with my leadership/management skills.

Twenty five years later, the people in that congregation recalled a teaching or meditation, a moving service, pastoral acts of compassion or counsel, and hospitality given. What they remembered was not my brilliance, but those moments when I got out of the way and God touched them. This is a lesson in priorities.

—The Rev. Dennis Maynard
St. Martin's Church, Houston

THE GATE OF HEAVEN (Genesis 28:17)

THE CHURCH HOUSE was always dark when I would arrive at 5:30 a.m. I would walk down the long, red-carpeted aisle with respectful fear of what I might find there.

These were the last days of unlocked sanctuaries in the city. It was my job to turn on the lights, sweep the entrance and the side-walks, and turn on the large coffee urn before the early service at All Saints' Church, Birmingham, Alabama. From time to time I had company, yet the visitors would leave as the sleepy-eyed communicants slipped silently into their familiar pews and onto their knees in preparation for the 7:30 service of Holy Communion.

I was 13, and that unlit, long, carpeted aisle is my first teenaged memory of the church. In truth, I feared the hoboies, dogs and birds less than I did the God who inhabited that still, dark sanctuary.

Later on Sunday mornings, as I was setting up the Sunday school rooms in the undercroft, I would hear the customary canticles of Morning Prayer rolling disturbingly down the stairs to me.

*For the Lord is a great God and a great
King above all gods.
In his hand are all the corners
of the earth,
and the heights of the hills are his also.*

*O come let us worship and fall down
and kneel before the Lord our Maker . . .*

And the "Benedictus" would echo, close at the heels of the "Venite."

*Blessed art thou that beholdest the depths,
and dwellest between the Cherubim;
praised and exalted above all forever.*

This Episcopal God was no casual chum. To fall into his grasp was serious business.

My feelings of awe for this God were only confirmed when I was sent to St. Andrew's School at age 14. There amongst the mountains of the Cumberland Plateau in Tennessee, the monks of the Order of the Holy Cross carried a Bible in one hand and a board in the other, and felt that the time boys spent on their knees was never wasted. Our daily retreat into that musty, stuccoed chapel, dominated by the wood-hewed, life-sized crucifix centered on the north wall, was a sojourn into the other world. Elizabethan English mingled with medieval Latin, incense so thick the altar appeared to be floating, and the crisp ring of the Sanctus bells

reverberated through our ears, disturbing our adolescent apathy with something more akin to quixotic urgency.

*Holy, holy, holy, Lord God of Hosts:
Heaven and earth are full of thy glory.
Glory be to thee, O Lord Most High.*

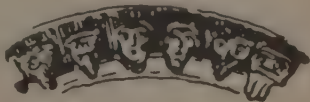
I would have scoffed at the suggestion that I was "religious" during my teenaged years. I can only remember electively praying before basketball games, trigonometry tests and dateless Saturday nights. But I was not quarantined from the spiritual world. What is more, I was spared pietistic notions of a god who was fashioned more like a kindly great-uncle than the One who dwells between the winged cherubim and holds the corners of the earth in his hand. I learned he was a "jealous" God, a "consuming fire," that he wanted all or nothing, and that the yellowing, tormented Christ on the chapel's north wall was testimony to just how serious God was.

Those Anglican canticles, Gregorian chants, papery wafers, and sweet port wine remained with me long after I exited the gates of St. Andrew's School. So did the adult personalities who stood beside and knelt beside me in those padless pews. When I heard the call of God myself, I knew the gravity of the summons. I could remember

what a Christ-centered life looked like—like those teachers, monks, nuns, coaches, and priests who worked for next to nothing so that we boys might become something; like those men and women silently sliding onto the kneelers at All Saints' Church on Sunday morning, ignoring any notion that Sundays were solely for sleeping in, fishing or for just lingering long over the funny papers.

The seeds of my conversion were planted deep by that throng of faithful Christians in my past, and that soil has been tended by the rhythms of the Episcopal Church's prayers and services, so that my roots have grown stronger in the Lord. I cannot boast of my decision to follow Christ. Ultimately, he was fearfully irresistible. Yet I can say I love this church, for it is a place where the immanence of God is courageously tethered to his transcendence, and the confidence we have in Christ Jesus dwells alongside the mystery we encounter in his presence.

—submitted by
The Rev. Patrick Gahan,
St. Stephen's Church
Beaumont, Texas



IT'S THE REAL THING!

The story you are about to hear is fact, not fiction. I have kept some of the details deliberately vague to protect the guilty, but this is a true story. It is also a success story.

Back in the late 1960s in a prosperous northeastern suburb, there was an Episcopal church that was bursting at the seams. The Sunday School enrollment had gone from 150 to 300.

Attendance at the 9:00 service, which was billed as the "family service," had also doubled. Latecomers had to sit on folding chairs in the aisles.

But growth had its price. This church had to build a new two-story Sunday School wing to handle all the children, and the mortgage payments were huge. They had to go from one full-time minister to two. They had to hire a full-time Sunday School Director. The annual budget doubled over a five-year period, and each year the every member canvass fell short of projected expenses.

Then the sexton quit! He had had enough. The church was too busy. There were too many groups meeting during the week and on Sundays, and he was tired of clean-

ing up after all of them.

One of the members of the Vestry, a newly retired corporate executive, volunteered to take on the job as sexton. He had a lot of time on his hands, he didn't need the money, so he could do the job for free; and he would also do his best to help the church cut down on the cost of staying open.

His first Sunday on the job he turned down the thermostat from 70 degrees to 62, but everybody complained so he had to turn it back up. During the week he kept the main doors to the church locked so people wouldn't track mud in or let heat out, but people who were accustomed to dropping by for prayer complained to the rector, so the doors were reopened.

But the new sexton's most controversial money-saving move did not happen until his second week on the job, when he removed the Coke machine from the parish house hallway.

It had been the busiest Coke machine in town. Thirsty salespeople and shoppers from the strip mall across the street would drop by for an ice-cold Coke each day before driving home. Kids of all ages would grab a Coke on the way home from school. On Sundays most of the youth group would have an informal social hour around the Coke machine after

church. During the week the junior and senior choirs would drink the machine empty after practice.

Every morning the sexton had to refill the machine and collect the empty bottles that he would find all over the building. But it was not the work that annoyed him. It was the price of Coke. It was an old machine. Everywhere else in town, a bottle of Coca-Cola from a vending machine cost thirty-five or forty cents. But this machine was a blast from the past. At ten cents per Coke, it undersold every vending machine in the county.

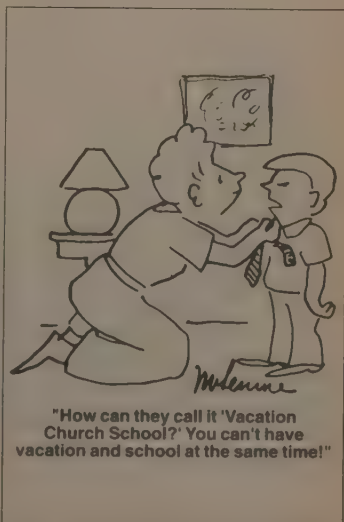
The more Coke the church sold, the more money it lost. The new sexton figured that with the cost of electricity to run the machine, the parish was losing at least fifteen cents for every Coke it sold. The machine was too old to be retrofitted to accept more money. So he disconnected it and hid it away.

The first group of people to complain were the Senior High youth group. All fifty of them signed a petition to the Rector, Wardens and Vestry to have the machine returned. At the top of the petition they quoted Jesus in Matthew 25:35—I was thirsty and ye gave me drink. They said that the Coke machine was a form of Christian hospitality, that it encouraged community, that it wel-

comed strangers, that it was a way of reaching out to the neighborhood.

The Rector, Wardens and Vestry weighed the pros and cons of this money-losing ministry of hospitality. And then they voted, by a two-thirds majority, to return the sacred Coke machine to its rightful place in the parish house hallway. As far as I know, to this day a money-losing Coke machine is still part of that suburban church's ongoing program of invitation.

—The Rev. Andrew E. Fiddler
Trinity Church on the Green,
New Haven, Connecticut



"LITTLE CHURCH"— 150 YEARS OF MINISTRY

The Church of the Transfiguration in New York City, known throughout the world as "The Little Church Around the Corner," is celebrating its 150th anniversary this year. On October 3 there will be Solemn Evensong and Sermon at 4 o'clock, with renewal of marriage vows for all who have been married there, followed by a banquet and dramatic program at the House of the Redeemer. In this way, there will be a celebration of

the Little Church's "satellite history" of marriage and the theatre. On Foundation Day, October 4, there will be a Solemn Mass at 11 o'clock. A fascinating and beautifully written and illustrated history of the Little Church has been written by Zulette M. Catir and is available for \$10, including shipping and handling. A compact disc recording of the new Arnold Schwartz Memorial Organ is also available at \$17, including shipping. Please order from The Church of the Transfiguration, 1 E. 29th St., New York, New York 10016.

—Editor



The Church of the Transfiguration, New York City.

HEAVEN'S GATE, AND THE DEAN OF CANTERBURY

HENRY EDMUND WACE was Dean of Canterbury from 1903 to 1924. He combined a distinct Anglican Evangelicalism with high scholarship and a breadth of sympathy that gave credence to his school of thought within the Church. A 1910 citation from the Dean could be written for us.

A question which seems of great practical consequence at the present moment is that of the authority by which Christians, and especially Christian ministers, ought to be guided in matters of faith and worship. It is the common impression of thoughtful observers that our Church, at the present moment, exhibits a painful aspect of anarchy; and if that be so, the reason probably is, not merely that there is an anarchical spirit abroad, but that there is no general agreement as to the true standard of authority. Men and women seem to be feeling after some such authority with a dim instinctive craving, and it is their very longing for it that, too often renders them the vic-

tims of the first bold authoritative voice which asserts a claim over them.

We are loyal to the only Church authority which is accessible to us—loyal to the authority of our Prayer Book and our Articles . . . and loyal also in seeking in the Scriptures, as the supreme source of authority, the spirit and the meaning of these formularies, and of the Church system which we have inherited. It is by steadfast adherence to these principles, by loyal and cheerful obedience to those set over us in the Lord and to the teaching of the Church to which we belong, and by a faithful and prayerful endeavor to live in the light of those Scriptures to which our Church has absolutely submitted herself—it is by such means as these that we hope to remove the anarchy by which we are at present menaced, and to realise, in our own Communion at all events, the unity for which our Saviour prayed.

—*Principles of the Reformation*, London 1910, Pages 236–237, 251–252.

An article on Henry Wace, who is not well enough known today, follows in a future issue of TAD.

Sir Philip Sidney

Sir Philip Sidney (1554-1586) was the author of *Arcadia*, a long and to modern taste tedious romance, which was the most popular work of English fiction until the eighteenth century. Sir Philip Sidney was a soldier and diplomat, whose life and death summed up the aspirations of a generation of Elizabethan Englishmen. Sir Philip Sidney was an entirely consecrated Christian, whose death was marked by an act of self-sacrifice that moved his contemporaries as being Christ-like.

Yet Sir Philip Sidney is forgotten by most people today. He deserves to be remembered.

Coming to maturity in the early years of the reign of Queen Elizabeth I, Sidney sprang from new arrivals in the governing class of Tudor England, the Dudley family and the Sidney family. He was related or closely connected to the Earls of Warwick, Leicester, Sussex and Huntingdon; the Queen's 'home secretary', Sir Francis Walsingham; and the Earl of Pembroke. His direct descendants still inhabit Penshurst Place, one of the most visited of England's 'stately homes'. Sidney's closest and lifetime friend was Fulke Greville, one of whose sonnets was featured in *The Anglican Digest* of Lent 1997. He was educated at Shrewsbury School, where his statue can be seen today, and his learning and intellectualism were admired as an ideal of Renaissance humanism.

Sidney's life cause was to unite the Protestant allies of England against the threat of the Hapsburg monarchy. The Hapsburg assault on the Reformation states was incarnate in the person of King Philip II of Spain. As part of his diplomatic efforts towards religious unity, Sir Philip was on a mission to Paris the night of



The Wounding of Sir Philip Sidney
Collection of the Earl of Pembroke, Wilton

Transfigured

August 24, 1572. He witnessed and *survived* the crime of the century, the St. Bartholomew's Massacre! The spectre of women and children being slaughtered outside the English ambassador's door haunted him ever after.

Sir Philip Sidney lived his short life within the circles of power and thought that created the Elizabethan Age. By aptitude and interest he was a gifted poet who passed like a shooting star through the night. By passion he was a Christian activist, convinced that the fortunes of the Reformation were the fortunes of Christ. By confession he was an Anglican in the purest sixteenth-century sense: that is, the Church of England was the reformed Church Catholick in England. But the truly universal strand in his life was revealed in its closing chapter.

Fulke Greville, his exact peer, tells the story: (Having been wounded by a Spanish bullet at Zutphen in the Netherlands) "... being thirstie with excess bleeding, he called for a drink, which was presently brought to him; but as he was putting the bottle to his mouth, he saw a poor soldier carried along, who had eaten his last at that same feast, gastly casting up his eyes at the bottle. Which Sir Philip perceiv- ing, took it from his hand, before he drank, and delivered it to the poor man with these words, 'Thy necessity is greater than mine'." (Life of Sir Philip Sidney in: *Selected Writings of Fulke Greville*, London, 1973, page 143)

"Thy necessity is greater than mine". These words rendered immortal the life's witness of Sir Philip Sidney. We offer this painting to our readers. It commemorates an historic moment of transfigured compassion which still puts everything else in perspective. Greater love hath no man.



Battle of Zutphen, 1586 Anonymous.
Museum/Bridgeman Art Library, London

CREAM OF THE CROP



THE EPISCOPAL BOOK CLUB selection for the summer of 1997 is *The Original Jesus: The Life and Vision of a Revolutionary* by N. T. (Tom) Wright, Dean of Lichfield Cathedral in England. TAD readers and EBC members who attended *The Truth About Jesus* seminar in Birmingham, Alabama, in April had the opportunity to hear Dean Wright as one of its speakers. In addition, the author's *The Crown and the Fire: Meditations on the Cross and the Life of the Spirit* was the spring 1996 selection for the BOOK CLUB.

Amid the flurry of recent writings and seminars about Jesus, this book is an ideal introduction for anybody approaching the idea of the "historical" Jesus for the first time.

Focusing on key stages in Jesus' life and on key elements of His teaching, Wright offers a vivid reconstruction of what Jesus was aiming to achieve and how the movement He began can best be understood in relation to the turbulent politics and fervent aspirations of His day. Wright also looks at the way we interpret the different Gospel narratives about Jesus, showing how modern readers

coming fresh to these texts can do so in an informed and discriminating way.

Based on rigorous historical research, *The Original Jesus* offers compelling insight into what Jesus really stood for, why He was crucified, and how it was that His followers came to regard Him as nothing less than the human face of God.

The book features short, sharp chapters written in a lively, non-technical style which, nevertheless, provides a scholarly discussion that delivers positive theological conclusions. Published in an accessible, handbook-like format, the book offers full-color illustrations throughout.

Either *The Original Jesus* or *Toward 2015* (see the Easter issue of THE ANGLICAN DIGEST for a review) may be chosen as a first selection for new or gift memberships in the EPISCOPAL BOOK CLUB. See page 37 for enrollment, or call 1-800-572-7929 if you wish to charge those memberships to American Express, Discover, MasterCard or Visa. Calls may be placed any time between 8 a.m. and 4 p.m., Monday through Friday. — *The Trustees' Warden*



The Episcopal Book Club

CURRENT



The summer 1997 and current selection of EBC is *The Original Jesus*, by N. T. (Tom) Wright. See "Cream of the Crop" on the preceding page for a review of this book.



AUTUMN



The EPISCOPAL BOOK CLUB has been much the beneficiary of this year's *Truth About Jesus* seminar in Birmingham. Two of its selections for 1997 are by speakers at the seminar, the Rev Dr N. T. Wright (see above and "Cream of the Crop") and the Rev Dr Gareth Jones, Conference Preacher and Chaplain for the seminar, and Reader and Head of the School of Theology and Religious Studies at the University of Wales, Bangor.

The Bones of Joseph: From the Ancient Texts to the Modern Church grew out of ten years or so of

Gareth Jones's lecturing in Britain and the United States.

The individual chapters of the book explore the meaning of selected passages from the Bible in an attempt to demonstrate the contemporary relevance of the biblical narrative.

"They started life," the author writes, "as a series of lectures delivered to audiences of Anglican laypeople wishing to learn more about the Scriptures. In their written form they seek to provide the general reader with a blend of scholarship and spirituality. They presuppose no expertise in theology and no prior knowledge of the texts studied."

"The book is deliberately aimed at lay readership in an attempt to blend scholarship and spirituality."

The intriguing title of the book comes from a succession of verses in the Old Testament books of Genesis, Exodus and Joshua.

WINTER



THE TRUTH ABOUT JESUS:
Lectures of the Birmingham Conference.



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✠ **GLORY, LAUD & HONOUR: Favorite Hymns and Their Stories**, Peter Harvey (autumn 1996); Item 96C, \$10 postpaid

✠ **SIGNS OF GRACE: Sacraments in Poetry and Prose**, David Brown and David Fuller (summer 1996); Item 96B, \$14 postpaid

✠ **THE CROWN & THE FIRE: Meditations on the Cross and the Life of the Spirit**, N. T. Wright (spring 1996); Item 96A, \$14 postpaid

✠ **PERMANENT THINGS: Toward the Recovery of a More Human Scale at the End of the 20th Century**, edited by Andrew A. Tadie and Michael H. McDonald (winter 1995); Item 95D, \$13, postpaid

✠ **FOR ALL THE SAINTS: Homilies for Saints' and Holy Days**, Herbert O'Driscoll (autumn 1995); Item 95C, \$13, postpaid

✠ **MEN WITH A MESSAGE: An Introduction to the New Testament and Its Writers**, John Stott and Stephen Motyer (summer 1995); Item 95B, \$13, postpaid

✠ **MY HEART IS READY: Feasts and Fasts on Fifth Avenue**, John Andrew (spring 1995); Item 95A, \$13, postpaid

✠ **CREDIBLE CHRISTIANITY: The Gospel in Contemporary Society**, Hugh Montefiore (winter 1994); Item 94D, \$12, postpaid

✠ **THE LEAP OF THE DEER: Memories of a Celtic Childhood**, Herbert O'Driscoll (summer 1994); Item 94B, \$12, postpaid



THEIR BLOOD CRIES OUT

MARY, A YOUNG Egyptian girl, displays her fragile wrist. It is encircled by a bracelet of scarred flesh. Her disfigurement bears mute witness to her abduction, rape, and nine month captivity at the hands of her Islamic kidnappers. As part of their program to transform Mary into a Muslim, her captors poured sulfuric acid on her wrist to remove the tattooed cross that she wore as a statement of her faith.

Mary grew up among Egypt's six million Coptic Christians, a minority community which faces increased mistreatment from Islamic zealots. At eighteen years of age she was visiting a friend's home when she was kidnapped by a group of radicals from *Gamat Islamaiya*.

After they raped her, they moved her from one hideout to another, and along with the continuing sexual abuse, she was required to fast, pray, and memorize portions of the *Koran*. At first she refused to wear the traditional Islamic robe, but they warned her that if she tried to remove it, they would pour acid on her face. Eventually, unable to resist her captors' demands, she signed official papers of conversion to Islam.

While Mary was held hostage, her father went to the Cairo police. They told him to forget Mary, that his daughter was safe in the hands of Islam, and ordered him to sign a pledge that he would stop searching for her. He and other family members were warned by the police that if they interfered with Mary and she was harmed, they would be held responsible.

Fortunately, Mary escaped. She was aided by a Palestine group called the Servants of the Cross who sheltered her. One of its representatives said that in Egypt there are between 7,000 and 10,000 such cases of forced conversion to Islam.

A mammoth issue ignored

The persecution of Christians worldwide is the largest single human rights issue in the world today, and one which is all but ignored in the Churches of the West and in the secular world. What I will do in the following is give a brief overview in dramatic rather than statistical form.

Knowing about the sufferings of Christians for their faith should alter our view of the situation of Christians in the world. We Westerners tend to assume that most Christians are as comfortable and safe as we are. We still tend to think that Christianity began in

Israel and moved north and west with the Apostle Paul, settled down in Europe, and then spread out to the rest of the world from there. This is not the case. From its beginning at Pentecost the Church went in all directions.

Christians were in Africa before they were in Europe. Christians were in India before they were in England. Christians were in China before they were in America. The Ethiopian who met Philip went back to Ethiopia. Legend has it that St. Mark went to Egypt. Legend has it that St. Thomas went to India. We don't know whether that legend is true, but the Church in India certainly dates from the first or second century. In the fifth and sixth century there were bishops in Mongolia, Afghanistan, and Sudan.

The growing persecution

One effect of our thinking that the center of world Christianity is in the free countries of Europe and North America is that we do not realize that much of the Church today is persecuted for its faith. I have documented the suffering of Christians in approximately 65 countries.

I try to limit the term persecution to those who face violence, imprisonment, torture, and death for their faith, not those who expe-

rience legal impediments to the exercise of their faith, as painful as these can be. Given this definition, we can say that 200 million Christians live in situations of persecution, and another 400 million live in situations of legal discrimination and oppression, for a total of about 600 million Christians who are suffering for their faith in Jesus Christ. This does not include the hundreds of millions of other Christians who suffer from war, famine, and oppression.

Sometimes we think that the persecution of Christians for their faith was largely a Communist phenomenon and that it has passed away with the demise of Communism. Two facts need to be pointed out.

First, Communism has not passed away. The Church is still persecuted by the Communist governments of China, which alone has one-fifth of the world's population, Viet Nam, Laos, North Korea, and Cuba. Communist persecution continues.

The situation in China has been getting worse, for both the underground Protestant and underground Catholic churches. The Roman Catholic Church itself is illegal in China, because no religious body is allowed to have an authority structure which crosses the border of the country. There

are currently five Chinese Catholic Bishops in detention.

Second, persecution is continuing and in fact increasing in other parts of the world, principally under radical Islamic regimes, though also in south Asian societies, Hindu and Buddhist.

You may have read about the Zapatista guerrillas' revolt in the state of Chiapas in Mexico. Most news media have not covered the fact that many of the people who have been most oppressed in Chiapas are Protestants. 35,000 of them have been driven off their land beginning in 1967, and are still off their land. Many of their leaders also have been assassinated.

Throughout Mexico more generally there is sporadic violence against Protestants. To pick two towns you might recognize, Protestant churches were attacked and burned in Acapulco and Cancun.

In India, about half the 28 million Christians are in the "untouchable" caste. The Indian government has a sort of affirmative action program for untouchables because they are so discriminated against in their society. There are university places and government jobs reserved for them. The rules apply to all untouchables: Hindu, Buddhist, Islamic, Sikh—except the Christians.

If you are a Christian untouch-

able, you are at the bottom of the heap even amongst untouchables. And *still* there are about 28 million Christians in India.

Saudi persecution

In Saudi Arabia it is illegal for a Saudi citizen to be anything other than a Muslim. If a Saudi professes another religion, it is assumed that he or she must have left Islam, that is, has become an apostate. And apostasy carries the death penalty.

In Iran the Church is heavily persecuted. Its leaders, and particularly anybody who engages in evangelism, is marked for assassination. Many Christians have fled the country and made their way to Turkey. The U.S. government has allowed the Turkish authorities to process the refugees' applications on its behalf. The Turks are usually not very sympathetic to Christian refugees, and as you may know, the Turks massacred about 2 million Armenian Christians between 1916 and 1918. That is one reason the number of Christians in the Middle East has dropped so dramatically in this century.

In some countries, in Qatar, in Sudan, in Mauritania, the death penalty for apostasy is part of the legal system, that is, the state will kill you for becoming a Christian. In many other countries the death penalty is not required by law but

is the practical effect of apostasy, because the community will kill you for becoming a Christian. Much of the oppression of Christians, particularly in the Islamic world, is not necessarily done by the governments, but by neighbors, by guerrillas opposing the government, by mob violence.

Raids and forced conversions in Sudan

Let me give one story from Sudan. This is taken from an account by Baroness Cox of the English House of Lords, who is in Sudan several times a year. She is quoting Akuac Amet, who recalled the day of the raid on her village.

The enemy came early on March 25. This woman was too old to run; so they caught her and beat her so badly it was impossible to know if she was alive or dead. The enemy returned and killed her four sons and kidnapped her daughter. Her daughter can be returned, if the money can be found—but there is no one to pay the money. I came and took care of this old lady and have looked after her.

Amet continued:

About three hundred people were killed. The enemy divided into two groups—some on horseback, some on foot. We ran with

the children to try to hide them in the long grass, but they found us and drove the older children away. Any who refused to go, they killed them. Those who went were tied with rope and pulled like cows behind horses. Some children were as little as seven years old. Some died of thirst, and they were not given any water.

The families of those who were captured are still trying to find the money to pay for their children. If they have no money, they can be told that their children are still alive, but are unable to buy them back. We are happy you have come to meet us to see how we are suffering, and how our children have been taken away by the enemy.

There are up to 100,000 Christian slaves in Sudan. There are thriving slave markets in Sudan—I have seen them. Depending on the laws of supply, and demand the price for slaves varies between about 5 and 15 cows.

Many of the slave traders can get better prices for the children by selling them back to their parents rather than to someone else, because the parents will presumably pay more. But since the children have usually been captured in a raid, the parents have nothing left with which to buy back their children, so they are sold to strangers.

There is forced conversion in the refugee camps in Sudan, which

the government controls. A very widespread practice is refusing to give food or water to any Christian who refuses to convert to Islam. If they do not, they are left to starve.

Of all the situations in the world, the situation in Sudan is probably the worst. There is continued massacre, slavery, torture, and probably the use of chemical weapons also.

That is a brief, impressionistic survey of some of the events in recent years. Christians are being persecuted and even killed for their faith right now. These stories are not taken from one hundred years ago, or twenty years ago, or ten years ago. They are stories of what is happening all around the world in 1997.

These Christians experience horrible suffering, but very often they do not feel beaten down and oppressed. They are nervous and fearful, they have lost homes and possessions and family members, but their Churches are alive and growing. As St. Paul writes to the Thessalonians, who were also facing persecution, their faith grows exceedingly (II Thessalonians 1.3).

The Christian Church is probably now undergoing its largest expansion in history. A mark of God's grace is that despite the best efforts of its enemies, the Gospel is going forth throughout the world

and these changing countries very rapidly.

This expansion is one reason it is being persecuted so much. This oppression, this suffering, this persecution is a mark of the Church's success, and that success is causing this strong reaction. As Jesus predicts, "If they persecuted me, they will persecute you: (John 15:20), and it is not surprising that those whose lives are so Christ-like experience such persecution, nor that the Church grows in spite of the world's efforts to stop it.

Editor's Note: This article is by Dr.

Paul Marshall, an Anglican and professor at the Institute for Christian Studies, University of Toronto. It is excerpted from an in-depth article in Mission and Ministry (Vol. XI, No. 2), Mr. David Mills, Editor. This issue on global missions is available at \$4 per copy from Mission and Ministry, Trinity Episcopal School for Ministry, 311 Eleventh St., Ambridge, PA 15003. Also included is an accompanying article by Dr. Marshall entitled, "What We Can Do for the Persecuted."

Dr. Marshall's book, Their Blood Cries Out, is available from Word Publications.



QUIZ ON DIOCESAN NAMES

Most dioceses of the Anglican Church of Canada are named after a city, a province, or a portion thereof. However, some are named after natural features. Which diocese is named after:

1. A small city in the western part of Manitoba.
2. A deer-like animal.
3. A city famous for its Rodeo.
4. A Great Lake lying between Ontario and Michigan
5. A Great Lake lying between Ontario and New York.
6. The same name as a railway and steel factory.
7. A valley in British Columbia.
8. A small town in North-West Ontario.
9. A suburb of Vancouver.
10. A famous falls.
11. A peninsular province in Eastern Canada.
12. A river in Saskatchewan.
13. A nephew of King Charles I, who helped start the Hudson's Bay Company.
14. An area of Canada known for its ice and snow.
15. One of Canada's northern territories.

ANSWERS TO THE DIOCESAN NAMES' QUIZ

1. Brandon
2. Caribou
3. Calgary
4. Huron
5. Ontario
6. Algoma
7. Kootenay
8. Keewatin
9. New Westminster
10. Niagara
11. Nova Scotia
12. Qu'Appelle
13. Rupert's Land
14. Arctic
15. Yukon

—*The Dragon's Breath*
St. George's Church,
Owen Sound, Ontario



COURTESY AND DEBATE

Anglicanism has lived by debate. For a coalition, as Anglicanism historically is, debate is a condition of intelligent survival. Yet in many Anglicans there is a scruple that finds debate uncomfortable.

As an example, consider two high points of contention in late years, liturgical revision and the ordination of women. In those matters, the policies available to United Kingdom Anglicans now acknowledge both demand and disapproval, both modernity and tradition. They are workable, understood, and developing. They are expressed in rules that can be kept without needing to be bent. They are, in short, truthful. It is debate, listened to and acted on, which has produced that result.

The debate has many settings. It happens over coffee after morning service; in gatherings of the clergy; at every level of the Church from P.C.C. vestries up, on radio and television; in the secular press; and in the church press. Among all these, a church newspaper is particularly important. Furthering debate is one of its main functions. That happens not just in letters and opinion pieces, but in news stories and book notices which report

things said and written on all sides.

But not every submission can find its way into the paper. The question facing an editor is whom to exclude. He answers it by considering not what views are wrong—how can he know?—but what views are already familiar, what views seem held by too few people to deserve frequent airing, what views are too clumsily or too discourteously expressed to be worth passing on.

Discourtesy is a special problem. Dealing with deep things, religion arouses deep feelings. Christian want to be sure that their own version of Christian belief and practice is well based, and many of them find their assurance infringed when neighbouring Christians defend different versions. In debate with those neighbors, they can be tempted into indignation.

An editor also becomes aware that there are clergy in whom the difficulty of their work generates anger. To some of them, controversy with strangers seems an appropriate release for it. Anger is contagious. The tone of church debate is affected accordingly.

That is one reason why debate can make churchpeople uncomfortable. Its tone can seem unfitting. It can take on a virulence out of keeping with a religion of love.

The problem goes deeper than

that. There are churchpeople who think that the disagreements from which debate arises ought themselves not to exist; that unity of thought, at least within one denomination, is attainable and right. This view is much met among churchpeople in authority, locally or nationally, and their helpers. Often obliged to manage change, they identify diversity of opinion as the obstacle. And in this they are encouraged by secular journalists who like to describe any disagreement as a split, whether in government politics or in the Church.

Talk of splits carries a suggestion of ineffectiveness. Church leaders, like political leaders, are sensitive to that charge. In consequence they sometimes imply that division of any kind it to be regretted.

Yet in fact a divided body need not be ineffective. It can produce decisions. The United Kingdom electorate produces them regularly. The example is unpersuasive, though, because the decision at a general election is made in an atmosphere of rancour, and the losers are left without influence or consolation.

The Anglican achievement has been to decide delicate issues without humiliating the losers. For example, if the losers want Prayer Book worship (as I do myself) or an

all-male clergy badly enough, they can find it. Their opinions are respected, accommodated.

And this is a grown-up achievement, deserving applause. It acknowledges that reasoned disagreements are unavoidable, and it resolves to live with them. Disagreement between churchpeople is as old as St. Peter and St. Paul; and they both belonged in one Church. Anglicanism sets an example, to Christians and non-Christians like, by honouring that precedent.

The example thus set would be the more telling if yet more Anglicans than at present could acknowledge that uniformity of opinion is not to be had. This perception, in turn, would help them to a yet higher level of urbanity in debate.

That too would be to the world's advantage and their own. Courtesy is not merely an exemplary good in itself. In debate, it is more effective than discourtesy.

—John Whale, *editor of Church Times, London 1980-1995, in a recent issue celebrating that esteemed publication's Sesquicentennial.*



ANGLICAN CHANT? WHAT'S THAT?

Most newcomers to the Episcopal Church have never heard of it. Anglican Chant is an unique musical styles in our English heritage of liturgical music. Its origins are from the 17th and 18th centuries, and it flourished especially in the 19th century.

It evolved from its predecessor, plainchant, and was first composed with the original melody in the tenor voice with other voices added. Later, the plainsong tune was replaced by a completely independent composition of four parts, originally designed to be sung by English cathedral choirs at Morning and Evening Prayer. Later, parish choirs used the chants for canticles at Sunday services.

The uniqueness of Anglican chant lies in the harmonization of a short tune to be sung in parts by sopranos, altos, tenors, and basses. Most other chants such as plain-song or psalm chants are sung in unison.

Even though the tune above has measures or bars, the tune has no rhythm of its own. The rhythm of the words or natural speech governs the pace of the tune. This is why the tune is printed separately

from the words, which usually appear beneath the music.

One must first memorize the tune and then let the singing of the words become the more important part. The little markings on the text are the "pointing" and give the direction and grouping of the words to fit the tune.

S13

Henry Aldrich (1647-1710)



While all of this may sound strange or too difficult to sing, remember that not long ago almost every parish sang Morning Prayer regularly and choirs and whole congregations understood the basic principles of chant.

Most parishes no longer use Morning Prayer as the principal service on Sundays. This has led to a decline in the singing of Anglican Chant. Meanwhile, many other styles of singing the psalms and canticles have come into use. When a parish uses Morning Prayer as the Liturgy of the Word, singing the canticles to Anglican Chant is a great way to add Anglican flavor to the service. And even in the Eucharistic Liturgy of the Word, Anglican Chant canticles can be sung after the lessons.

Another good way to begin to sing Anglican Chant is to have the

choir learn an appropriate psalm and sing it as an anthem or at the communion.

So, if you have never sung Anglican Chant, don't be daunted. Try even a simple canticle like the *Jubilate Deo* (Psalm 100). It will soon become familiar, and in its singing you will have a strong link with our Anglican heritage.

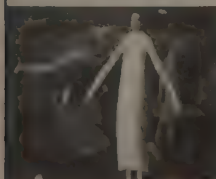
A good resource: *The Anglican Chant Psalter*, published by The Church Hymnal Corporation. It contains two tunes for each of the 150 psalms, plus an introduction and instructions on how to sing Anglican Chant.

—Frederick Schell, organist-choirmaster, Trinity Cathedral, Pittsburgh in Trinity

CORRECTION: In the Easter 1997 issue of TAD (page 8) the phrase "and a degree of independence from the rulings of bishops in matters liturgical" did not reflect the views of the rector of the Church of St. Mary the Virgin and is retracted with apologies.

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HILLSPEAKING

One of my favorite summertime sitting and observing places is a swing under our old apple trees. Nobody knows how old those trees are. The wonder is not that they continue to bear but that they even stand. Both have been savaged by snow and ice and winter winds and summer thunderstorms. They are gnarled and twisted and growing at an angle that gives evidence of the prevailing winds from the south up Deer Valley. Nevertheless, year in and year out, they give us a crop of Rome Beautys—good for pies, applesauce, salads and just plain eatin’.

The swing is set at an angle and framing my view are two magnificent oaks. One is at the corner of the Farm House next to the oak from which hangs the bird feeder that provides the occupant of the Bishops’ Room an ongoing feast to the eyes from early light until dark. The other, to the left front as I sit here, must be more than a hundred years old and is the first in a line of oak and black walnut trees that extends to the tractor shed. Each is sixty feet high (or more) with a commensurate spread.

Dead ahead of me at a little distance is one of four martin houses. Heareabouts the martins arrive on

or about St. Joseph’s Day (local folklore which has them arriving exactly on time to the contrary). First came the scouts (when the folks in what our Founding Father called “these lovely parts,” say, “The scouts are here,” we know they are not referring to Boy, Girl, or baseball scouts). Once the martins take up residence they become very territorial and I am scolded in no uncertain terms when I attempt to deadhead the peonies that are planted around the poles that support their houses (and Gray Cat is even less welcome than I am).

Slightly to the left of this particular martin house is one of four birdbaths on the Morningside of Hillspeak. They are as popular as any Roman bath ever was on these hot summer days.

To my left is a split-rail fence that runs down to the line of trees and a rose garden. Offtimes in the summer a robin perches on the end-post. We keep a coiled garden hose there for convenience so doubtless he is keeping a watchful eye out lest it come to life.

To my right are four narrow raised beds. In the farthest are three zucchini plants, then bell peppers, then tomatoes, and then cucumbers and okra (an odd com-

bination but it seems to work). From late June until mid-August or so those four little beds will provide the Farm House (and the deer) with salad material (yes, even the okra—delicious raw when picked young and tender and fresh).

So this is my summer seat. You are welcome to join me. Just sit quietly—and observe.

—The Trustees' Warden in
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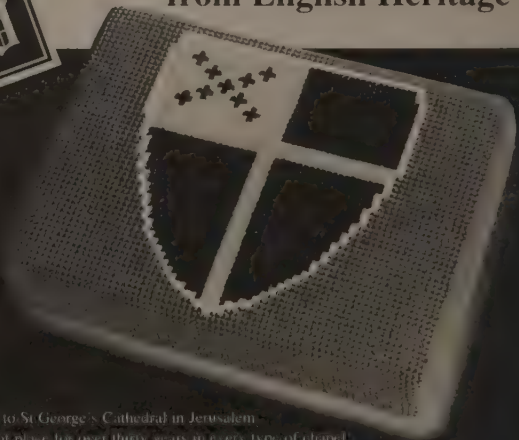


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◆ **SKI TO CHURCH** in the Diocese of Kootenay with Archbishop Crawley. Communion services are held on the slopes of the Big White ski area near Kelowna, B.C., and have drawn as many as 400 skiers.

◆ **FOR WHOM THE BELL TOLLS?** All Saints', Brixham, U.K., whose bells have rung *Abide with Me* daily for over 100 years is threatened by falling attendance and lack of funds. The author of the hymn, Henry Lyte, was a former vicar of the parish. The present vicar has launched a campaign to allow the community greater access to the historic church.

◆ **ASSOCIATION OF ANGLICAN COLLEGES** met re-

cently at St. Stephen's College, Delhi, India, for its second International Conference and was attended by delegates from 48 institutions and 17 countries.

◆ **NO BANNS:** The Church of England's General Synod recently voted to end the 800-year-old practice of reading out the banns of marriage in church on three separate Sundays before a couple can be married.

◆ **THE REV. PETER M. LARSEN**, rector of St. John's, Southampton, N.Y., was honored recently for his work following the crash of TWA Flight 800. A Coast Guard chaplain, he was the first minister on the scene and spent the next 12 days assisting persons at the crash site.

◆ **FEAR NOT, LITTLE FLOCK:** Half of all the congregations of the Church in Wales had 25 or fewer people attending Sunday services in a recent survey, prompting a *Challenge to Change* call for Church growth.

◆ **WE RECOMMEND:** *The New Altar Guild Handbook* (More-

house); *All Kinds of Love: Experiencing Hospice* (937-252-8760); and writing the DeKoven Foundation, 600 21st St., Racine, WI 53403 for a list of their programs and retreats.

★ **A TIP OF THE BIRETTA** to Christ Church, Covington, Louisiana and St. Matthew's Church, Covington, Tennessee, both celebrating 150 years of ministry.

★ **ANGLICAN ASSOCIATION OF BIBLICAL SCHOLARS** now has a presence on the World Wide Web (<http://members.aol.com/AngABS/>). You will find information on the organization, membership, meetings and projects.

★ **ST. EDMUNDSBURY** bids to finish its Cathedral for the Millennium. England's only unfinished Cathedral has ambitious plans to crown the building with a tower, the completion of which has been delayed by world wars and by controversy over what would be most fitting for the Suffolk landscape.

★ **FULL-TIME ORGANIST** needed at St. Paul's Church, Selma, Alabama, 40-rank Holtkamp Organ. Please send resume to P.O. Box 1306, Selma, AL

36702.

★ **THE CHRISTMAS ATTENDANCE** at Nagasaki's Holy Trinity Church showed a five-fold increase, according to the Rev. David Busk, USPG missionary assigned to the Diocese of Kyushu. "My first Christmas as vicar of a Japanese church has filled me with hope."

★ **DIVORCED PERSONS** who wish to marry again may in the future be able to use the marriage service of the Church of England. Members of the Liturgical Commission are planning one rite to cover both church weddings and church "blessings" after a civil marriage.

★ **THE SOCIETY FOR PROMOTING Christian Knowledge** (SPCK/USA), has named the Rev. Maurice L. Goldsmith, rector of St. Mary's-on-the-Highlands, Birmingham, Alabama, as Chair, succeeding Robert N. Rust III of Allentown, Pennsylvania.

★ **THE FIVE COMMANDMENTS?** A random poll of 200 members of the clergy of the Church of England by *The Sunday Times* found that only 34% could name all Ten Commandments given by God to Moses. The Book of Common Prayer requires their

recitation at each celebration of the Holy Communion, but the newer rites have sidelined them.

✦ **MISS CAROLYN HARRELL** has been appointed *Altar Guild Chair, Emerita* at St. Paul's Church, Newport News, Virginia. She began work with the altar guild of that parish in 1913 at age 15, and has served as chair since 1951, through 9 bishops, 7 rectors, 4 interim rectors, and 83 vestries of St. Paul's Church.

✦ **GORDON ROLAND-ADAMS**, Headmaster of the Westminster Abbey Choir School, has been appointed Headmaster of St. Thomas Choir School, New York City, by the Rev. Andrew C. Mead, Rector.

✦ **ST. PAUL'S CHURCH**, Fredericksted, St. Croix, recently gutted by fire, has been holding services in the former parish hall until rebuilding can be completed.

The parish hall pool table was accordingly consecrated as an altar during this time, being what one must assume is the only pool table altar in the Anglican Communion.

✦ **A TIP OF THE BIRETTA**, to A.M. Rosenthal for his columns in *The New York Times* drawing attention to the persecution of Christians overseas in a most winning and selfless manner.

✦ **AND, FINALLY**, a recent "Episcopal Ordination Quiz" making the rounds included these questions: 1) How many articles are there in the Thirty-Nine Articles? and 2) Multiple Choice: Episcopalians are justified by a) Good Works, b) Good Looks, c) Good Intentions. Circle the best two answers that make you feel most comfortable.

✦ **KEEP THE FAITH**—and share it too. —*Editor*

THE FRANCISCAN ORDER OF THE DIVINE COMPASSION (ECUSA), is a traditional, conservative Religious Order formed to preserve the historic Catholic Faith as the Anglican Church has received it, closely following in the footsteps and spirit of St. Francis. Inquiries: Men and women called to be a Tertiary of the Third Order, write: The Franciscan Order of the Divine Compassion (ECUSA), 652 So Harvard St., Hemet, California, 92543.

✠ Deaths ✠

✠ THE RT. REV. LANE WICKHAM BARTON, 97, III Bishop of Eastern Oregon.

✠ THE RT. REV. WILLIAM HAMPTON BRADY, 85, V Bishop of Fon du Lac.

✠ THE RT. REV. WILLIAM HAWLEY CLARK, 77, retired Bishop of Delaware, and assisting bishop in the Diocese of Massachusetts.

✠ THE VEN. INAYAT RUMALSHAH, 83, former Archdeacon of Karachi, Pakistan.

✠ THE REV. WOODWORTH B. ALLEN, 79, Port Saint Lucie, Florida, former rector of parishes in Pennsylvania, and chaplain of Veterans' Medical Center, Coatesville, Pennsylvania, who received the Purple Heart in 1975.

✠ THE REV. BEN BURNARD BARR, 75, who served parishes in Austin, Waco, and Mexia, Texas.

✠ THE REV. HUNSDON CARY, JR., 86, former rector of

the Church of Bethesda-by-the-Sea, Palm Beach, Florida.

✠ THE REV. JOHN DAVID CHRISTENSEN, 74, who served churches in Minnesota and South Carolina.

✠ THE REV. JOHN D. RACIAPPA, 64, who served parishes in Pennsylvania and Florida, and was the author of *A Total Ministry*.

✠ THE REV. BARTON W. TAYLOR, 77, who served churches in Illinois and New Mexico and who was active in Church college work.

✠ THE REV. JAMES WELDON THOMPSON, 62, who served parishes in Massachusetts, Virginia, and New Jersey.

✠ THE REV. JOHN TURNER, 42, rector of St. George's Church, Berlin, Germany, in a traffic accident on St. Stephen's Day.

✠ SISTER MARY PHILOMENA, 84, in the 31st year of her profession as a Poor Clare.

✠ SISTER MARY STEPHEN, 65, in the 44th year of her profession in the Community of St. Mary.

✦ **SISTER CATHERINE JOSEPHINE REMLEY**, 87, in the 57th year of her profession and the last of the nine founding sisters of the Order of St. Helena.

✦ **GEORGIA WALLIN BY-NELL KNOBLE**, 85, wife of the Rev. John W. Knoble, who served parishes in Minnesota, Texas, California, and Connecticut and was an advocate in her own right for retarded children.

✦ **MARY COLIN BENE VAN WALTEROP**, 63, a 1962 graduate of St. Margaret's House, Berkeley, and Director of Christian Education at St. Clement's, Berkeley, St. Dunstan's, Modesto, and St. Paul's, Modesto. She is survived by her husband, the Rev. Norman Van Walterop.

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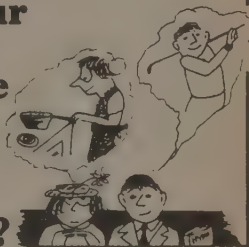
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TO ST. RICHARD'S CHURCH, Winter Park, Florida, \$20,000 from the estate of the Rev. Dr. Watson E. Neiman and \$20,000 from the estate of Mary Rex Linzee.

\$1,017,000 to Calvary Church, Memphis, Tennessee, from Alice Holst Carter, who was baptized at Calvary Church in 1894.

\$3,784 to the South American Missionary Society from the estate of Frances C. Fairfield, Pittsburgh, Pennsylvania.

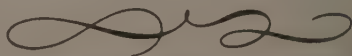
\$1,000 to **SPEAK** (The Anglican Digest) from the estate of the Rev. Birney W. Smith, Jr., Tuskegee, Alabama.

\$1,000,000 to Christ Church, New Brighton, Staten Island, from Belle O'Bryan Frieze, whose family prospered when an English ancestor sold a pig to start a business.

\$83,968 to St. James' Memorial Church, Eatontown, New Jersey, from the estate of Theodore E. Nestler.

\$560,000 to St. James' Cathedral, Fresno, California, from the estate of Zoe Eden to be used to fund a residency program for new clergy.

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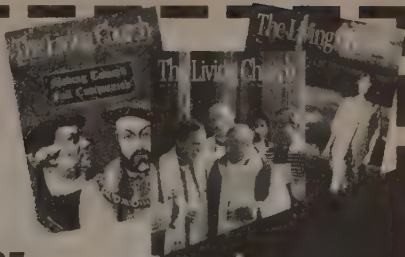
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Lord of all hopefulness, Lord of all joy

THE "MRS MINIVER HYMN"

In my twenties, I regarded *Mrs Miniver* as one of the best movies I had ever seen and I expect there are many others who will remember this wartime film with as much affection as I do. The film tells the story of a lady (Mrs Miniver) whose only son is killed as a pilot in the Battle of Britain. The parish church is destroyed in an air raid and the whole village is involved. What I did not know then was that the author of the best-selling novel (on which the film was based) would also be the author of one of my best-loved modern hymns. It was called the 'All-day hymn' and was often sung at school assembly and the like. Now I am glad to say it has found its way into general use in churches of all denominations everywhere: *Lord of all hopefulness, Lord of all joy*.

The author used the pen-name Jan Struther—her family name was Anstruther and she was born in London and then went to live at Playden, near Rye. At one time she was on the Editorial Board of *The Times*. A great friend of Dr Percy Dearmer, responsible for the creation of the hymnal *Songs of Praise* (1931), she composed this lovely hymn deliberately at his request to fit the old Irish folk tune 'Slane', to which it is sung universally. She married a Polish airman and became Mrs Joyce Placzek.

Another of her hymns, *When Mary brought her treasure*, is a very lovely one for Candlemas Day, and, very appropriately, is still sung every year at the Rye Deanery Candlemas Service.

No eye of man could measure,
The joy upon her face.
He was but six weeks old,
Her plaything and her pleasure,
Her silver and her gold.

When the child grew to become the carpenter of Nazareth, our author again has just the right words:

Lord of all eagerness, Lord of all faith,
Whose strong hands were skilled at the plane and the lathe,
Be there at our labours, and give us, we pray,
Your strength in our hearts, Lord, at the noon of the day.

And Jan Struther needed all the strength she could get, for cancer struck her down in early middle age. Indeed, she was only 52 when she died in America in 1953. In the light of this, the closing lines of her 'All-day hymn' take on an added poignancy:

Lord of all gentleness, Lord of all calm,
Whose voice is contentment, whose presence is balm,
Be there at our sleeping, and give us, we pray,
Your peace in our hearts, Lord, at the end of the day.

—The Rev. Canon Peter Harvey in
Glory, Laud, and Honour;
an Episcopal Book Club selection
The Anglican Bookstore,
100 Skyline Dr., Eureka Springs, AR
72632, \$10 ppd.



from "Mrs. Miniver"



Theses from our Cathedral Door

... DE-FUSING AND RE-FUSING THE E-WORD

Gavin Reid, the Bishop of Maidstone in the Church of England, recently addressed an Episcopal Church vestry concerning the concept of evangelism. He sought to de-fuse the word from its self-righteous associations, then re-fuse the word for present, effective use. Here is what he said:

- "Evangelism" means giving out good news. It is emotionally little different from telling a friend you have received a promotion, come into an inheritance, or fallen in love.
- Evangelism is most natural among family, friends, and acquaintances. Mass campaigns, ringing doorbells, addressing people to whom you have no connection—in other words, impersonal evangelism—seldom achieves much. People are subjects not objects.
- According to overwhelming statistical evidence, the vast majority of people come to Christ through the nurture of the Church. In fact, the founda-

tion is laid for most before the age of 15. Therefore, our Sunday Schools are absolutely vital to the future of the Church, as is strong youth work.

For one vestry, at least, Bishop Reid de-demonized the E-word. He made it sound like a natural thing, the sharing of hope among friends, yet at the same time a real action. Christ is involved in what we are doing.

I could see the threat-level drop before my eyes. And it was an important drop, deep in the heart of Baptist country. What Macedonian service rendered us by an apostolic bishop!

Paul F. M. Zahl

—The Very Rev. Paul F. M. Zahl,
Dean, Cathedral Church the Advent
Birmingham, Alabama



Our back cover. . .

SAINTS AND STAMPS

The British Royal Mail is to issue a set of Special Stamps 1400 years after the death of Saint Columba of Iona and the arrival of Saint Augustine of Canterbury in England, saints who had a profound influence on the spread of Christianity in Britain.

Columba, the Irish monk who preached Christianity from the tiny Scottish Isle of Iona, is featured on the 26p First Class stamp and the 37p value. Augustine, the Italian Prior who arrived on the Kent coast in 597 and became the first Archbishop of Canterbury, is celebrated on the 43p and 63p values.

The 26p stamp marks Columba's journey across the Irish Sea to Iona where he founded the monastery and preached God's Word to Western Scotland. Columba was a great scribe and the 37p stamp shows him at work and looking out over the sea.

On the 43p stamp, Augustine is shown baptising King Ethelbert, the King of Kent and the first English king to be converted to Christianity. The 63p value shows the Archbishop outside the Cathedral at Canterbury, which he founded. The Kent coastline is also repre-

sented in the design.

Royal Mail's Special Stamps Manager, Rosena Robson, said: "The stamps celebrate two great saints who had a tremendous influence on shaping the Christian faith in Britain. This year will see a major pilgrimage following those early Christian missions and it is appropriate that Royal Mail should be joining those celebrations with this Special Stamp issue."

—Church Times, London

NOTE TO OUR READERS IN THE UNITED KINGDOM

The Choir of the home parish of *The Anglican Digest*, the Cathedral Church of the Advent, Birmingham, Alabama, will sing for services in Canterbury Cathedral August 18-24, 1997. The Very Rev. Paul F. M. Zahl, Dean of the Birmingham Cathedral, will be the preacher on August 24 and the Editor of TAD will be present. We would love to see you there!



See Page 63